### Objective:

To understand what Religious Studies is about by exploring five related themes that are central to religious experience.

#### Themes:

What is Religion? What is Mysticism? What is Person?

What is Christian Faith?

What is Hindu Mysticism and how does it differ from Christian Mysticism?

### Required Texts:

F.C. Happold, Mysticism: A Study and an Anthology. Penguin, Baltimore, 1973. Rudolf Otto, The Idea of the Holy. Oxford Univ. Press, London &N.Y., 1969. William Johnston, SJ, The Cloud of Unknowing. Image, Garden City, 1973. C.S. Lewis, The Four Loves. HarcourtBrace, New York, 1976. Outlines and Notes distributed by the Professor.

### Midterm Examination:

The examination will be an essay type exam. The exam will deal with the first two themes (What is Religion?; What is Mysticism?). The midterm will be given during the regular class period: Section A on Wed., Oct. 13; Section B on Tues., Oct. 12.

### Final Grade and Requirements for Course:

The final grade for the course will be computed from four equal elements. One quarter of the grade will come from attendance, class participation and four brief written assignments. One quarter will come from the midterm exemination (N.B., Material assigned for the midterm will not recur on the final exam; i.e., the material for theis course is NOT cumulative.) One quarter will come from an 8 to 10 page typewritten research project connected with the subject matter studied. This project is due at my office (Foley 310) on Wed., Dec. 1 for Section A and Thurs., Dec. 2 for Section B. One quarter will come from the final exam which will be held on Monday, Dec. 13: Section A at 7:00 pm and Section B at 2:10 pm. Final grade is composed of four 25 point segments for a total of 100 points: (93-100-A; 92-85-B; 84-76-C; 75-68-D).

### Exemptions and Repetitions:

Projects will be returned on Monday, Dec. 5 for Section A and Tuesday, Dec. 7 for Section B. At that time those who have gained 68 out of 75 points will be declared exempt from the final exam and receive an A for the course. The class of Wednesday, Dec. 8 for Section A and Thursday, Dec. 9 for Section B will be an optional class to repeat and clarify the matter for those who will take the final examination.

#### Consulting the Professor:

Office: Foley 310; phone 313-642-2853; home phone 213-642-3170. Office Hours: Mon., Wed., Thurs., Fri. 4:00-5:00.

By appointment: anytime, except Tuesday. Tuesday is my study day and I am unavailable.

E. 8. The experience of the <u>runinous</u> is not debleiermacher's "feeling of dependence" which is a laster reflection and retimal-enceptual explanation of some parts of the experience.

9. The experience of the municipus is an experience of mysterium tremendum

10. What is <u>Iremendum</u>? (awesome) a combination of three elements:

a) a feeling of the uncanny, uncontainable

b) majesty and overfoweringness (not of causality as delleisemacher sap)

c) vitality, vibrancy

11. What is mysderium? the wholly other which causes stuper (blank wonder, associationest, associationst)

12. Le there enther element in the experience that "river us "to ct? ye. The myskrium is nor only fremendum but fascinans.

13. What is faccinase? Jackinasing, uniquely attractive unit on experience that emotionally idealistics the object (mysterius) with love, pity, mercy, and comfort of soul.

14. What is the primitive Machine of a human bling to the supetrien stammadum et faccinase? The dries to appropriate the prodicious force of the numerous for his natural lads (magic, shamanism, attificial accencion). Her destroining to contact the holy "-> movement into the highest part of our nature (prayer -> mysticism).

15. What is religion? The human response to "the holy" (mysterium tersendam exteriors)

H. Ryan, S.f.

Morrowith Expoloring Christe Mysticism

Theme

What is myelicism?

Concept

What is Religion

Man's response to the Koly: Idea of the Holy (unique, irreducible experience of mysterium fascinens et tremendum)

What the negatics relate as their

experience - intellectus (direct,

Is religion an infantile response?

Existendogical problem: i.e., Granded the diversity of serse impressions, how can be explain The unity of intellectual knowledge? (Plato, alistelle, Kant Lonergan)

Greight (Level # 9 of Lonergan) Otto + Scheber extablish the madurity of religion as a human elesponse to the Tholy (das Heilige). The object of Religious Audies in the investigation of das Heilige, as rumanly perceived.

Das Heilige is known industriely as an object that has extra-mental existence.

institutive, intellectual troubedge). "Mape of Conclinances " to overcome prejudice against possibility of

What is terem? Knowing + loving indelligent subject: a person is an inextrauntible object of knowledge who must 'reveal him! Her self to another in order to be known illumination + union by gradual funer 3% rund or write stages: BRAUT MYSTIK & LOVE wood common as person. Growth through purgetion,

What is Christian faith? Response to reclasion of PERSON Who is a full human being + fully divine.

Hendu Mystilism Sankara 'pescinde' from attributing personal attribute do das deilige

Wothropomorphism: i, e., Is the Christian mysic declired in describing des seilige in servicos

Also Cen one NOW know, the Jasus of history who lived THEAR? (abother in stance of anthropomorphism?)

Is das beilige truly known if personal qualities are not clearly stressed?

Via affirmation et simul negation extablished that Christanity reasonably attributes to das steilige the qualities of PERSON (like but not like a human person): WESEN MYSTIK

Resumeded Christ franceids space and time. He is present many ways and as PERSON mixen present and reveale the Trinity of PERSONS

Denune religious exposience dos exist outside the Christian mystical experience of PELSON. The WESENMYSTIK of das Heilige.

H.J. Ryan, A.J.

RS 160: Exploring Christian Mysticism (Fr. Kyan, A.) I What is Keligion?

A. Kinding a model to begin analysis:

& Troposale from Class:

78 a) 75 % relate religion dominately with morality, othics: Because of the Commandments of the Judalo Christian tradition.

- 18 6)5 % see religion in dermis of knowledge not otherwise available to Ruman beings: Because of the notions of revelation and the Christian teaching that some "mysteries" (e.g., Trinity) which exceed the power of the Ruman mind have in fact been revealed.
- 4 C) 10 % begin their analysis of religion with the concepts of praise and worship: Because of the liturgical traditions of some Christian Communisties.
- 2. Difficulties with the proposals:

a) Merality - Exhica

i) when is ultimate norm of good and bad?

(i) possibility of a philosophical ethics? waterward you iii) Now to explain gonuine Othical sense of non-religious person?

it) how to explain a single standard of right torong, good + bad, when there are many religious which differ on what The standard is.

b) Knowledge - "Un provable Kealities"

i) one can believe only what is reasonable

(2. q., took fairy or Santa Claus). The laster must be rejected to a chieve maturity.

(ii) if what is believed is "unknowable", how does one really know what one, in fact, does believe?

IV) confuses what can be proven with what can be known.

2. Praise - Worship

i) how does one know that this action rather than that action is worship?

(i) when is meant by praise in this analysis?

the human intention of "getting on the good side of someone"—
in this case, a " superior "or "higher" being.

Poliquen is ... B. Troposal of the model of "human response to experience"

1. Human: deliberate, conscious, responsible

2. Response: more than just a reflex reaction to a stimulus, a " Consciously instended act" involving many levels of awareness in the Luman being.

3. Experience: a human being is a censer of consciousness. Somehow This Consciousness permeates, heighters and informs a whole complex of stimuli that the human being grasps as an experience. The human being unifies in time and space many realities into a whole (gestalt) That he perceives as a whole. The perception of the whole, his attention to it as well as his concomitant reaction to it is what is meant here by "experience" (G. Theme II: What is Mystician? for "Maps of Consciousness")

C. Luestin Based on the Model:

Granded there exists a human response called religion, It is there an experience - irreducible to another experience and unclaimed by enother name - which give rise to this human response? If so, this experience would then be "religious experience". The analysis of this experience would give us some insight into what religion is.

D. analysis of Experiences in Happold, Mysticism . pp 129-142.

Each member of the class has submitted a writen analysis of the explosion. The analysis was made by listing under two headings those elements which lack experience had that when which some or all the expluience had in common.

Two gulifins may be knied at this point: (1) Does religion require such as experience as described by Happold? (2) Does there exist an analysis of Pelizion that is based upon experiences such as Happold selates and which will clarify the deepen what we have found to be the literate that were common to the experiences we analysed?

1. Luestion\*1: Religion, as we are studying it, is defined as a kuman response. Thus for religion to exist some human being, somewhere and at sometime must have had an experience which set up the response called religion. This does not imply that all Kumon beings must have the same or similar experience for them to praetice a religion or "to have religion". Some human beings who have had this type of experience can communicate their superience, can seach others from the vantage point of their experience without having them undergo or repeat the same or similar experience. Your human experience, his response to the experience of yahweb, was and is unique. As the founder of Christianity (Which was originally called "The Way") Jesus taught his followers from his experience of Jahweh. Jesus rose from the dead, which still remains a unique experience which only Jenus has had. Christians, following the seaching of Jam, believe that they too will rise from the dead at the end of time. To maintain that Christians have no Christian Seligion" until they too rise from

1. (cont) the head, would be the logical deduction based on the assumption that religion requires the same or similar experience to be really religion. Since the conclusion is so far fexched, the assumption upon which it is based could be prudently judged to be incorrect.

agreed to treat religion as a human response we are presently engaged in seeing whether or not there is an experience which af the human being has which elicits the human response we call religion. In the descriptions of experiences collected in Happold we have instances of religious experience. Has anyone else analysed the common elements of like experiences and answered the gulsdin, "What is Keligion?" in the way that we are attempting to do:

2. Luckion 2: Ludolf Otto in his book The Idea of the Holy analyses what we have isolated as the common elements of "religious" experience. Hor Ods, religion is the human response to the experience of the holy.

Amen: a spiritual force or interest offen.

identified of a natural object, phenomonon, or locality.

E. The Shea of the Holy: (pp. 1-40)

1. Our concepts of God, chough true, do not adequately describe God.

2. What is it that is left over " after we've used all our concepts?

3. What is left over " can be called " the holy!

4. Holy, however, has certain ethical overtones. Yet the holy "can be used if We are care ful not to identify "the holy" thatally with the morally good. If we subtract from "the holy" the idea of the morally good (and all the Other concepts that left us with the idea of " the holy ") we can invent a word for what remains the ruminous:

5. The Ruminous well be our "stand in" for "the Koly".

6. Is there are experience of the ruminous?

7. Je. Duman beings do experience the ruminous. (G. Happold, pp 129-142)

Simone Weil: French Jewish writer, born Laughter of wealthy doesor Taris, 1909; died as ashford, England, august 24, 1943. Soudied as the Ecole Hornale Superieuce, taught as Le tuy, Loanne, Bourge. active Communist, fellow & freend of Lean Troppey. From 1936 became a "worker"; Taking a leave of absence from her teaching position, active in social movements, striker, Spanish Cini Whe. 1938 "experience as monastery of solemes during liturgy of Holy Week When "Christ doch hold of her." In 1940 and semistic Lecrees drove her to unoccupied France. In Provence she neets Tarker J. M. Kerrin, of. The laceper with her parents to join her older brother Undre in the Unixed States. In the tall of 1942 she gots to England and joins the Here French in Korember. She dies without pepsism of water. G. J.M. Persin & G. Thiben, Simone Weil as We knew Her. Lordon, 1953. Love by George Herben (1593-1633) enceviste & Holy Communion Love bade me welcome: yet my soul drew back, Quiltie of deet and since. But quilk-eyd Love, observing me grow stack From my first entrance in. Drew neaver so me, sweetly questioning, If I bea'd any thing. a gaest, Lanswer'd, worthy to be here: Love said, you shall be he. I the unkinde, ungradefull? Ah my leave, I cannor look on thee. Love took my hand, and smiling did leply, Who made the eyer but? Truth Ford, but I have mate'd them: lit my shame Do where it doth deserve. and know you not, payer Love, who bore the blame?

My deare, then I will serve. you muss set down, payer Love, and stade my meat:

I'g conclusion

## I. The Idea of the Holy

A. Rudolf 840 - Lutheren Muslogian barn ar Peixe, Germany, Sept. 25,1869 and died ar Marburg an der Zain, March 6, 1937. He was professor av Livingen (1897-1914), ar Breilau (1914-17) and ar Marburg (1917-29).

The major influences on Down thought are the philosophical septem of lamonuel Kast (1724-1804), the critique of Kast by Jakob Friedrich Fries (1773-1843) and the religious apologotics of Friedrich Daniel Ernet Schleiermacher (1768-1834).

The solin of the Holy) seeke to lotablish the "secred" (holy) as a Cotegory opening onto the kuminous so that religion would then have an "objective" base shown to be "objective" from the psychological structure of a unique experience of the mysterium faccinam et premendum.

The perspectation of the should be

Frite in 1807 in his New Kritik der Vernuntt laid the groundwork for Ottom approach. Frien held that the observation of experience was the tegraning of philosophy and suggested that there is a psychological exhibition of objective-synthetic pleasion. Otto accepts Fries position and his book spells out in Ottomphire detail the objective-synthetic relation between the sacred (hely) and religion.

From Alkleiermacher Otto accepte the When that delfconsciousness was the source of all religion, though Otto disagrees with him that the basic element in self-consciousness from which religion springs is "the sense of absolute dependence." B. Critique of Rudolf Otto:

Otto, along with Mark Scholer (1874-1928; student of Rudolf Euchen and professon at Cologne + Isanifurt who investigated man's spiritual explainta and schwed that man's religious Nature were suigensia through the use of fasser 's (1859-1938) phenomenology [the description analysis of expluence as presented]) revolutionized the study of religion. Until Otto & Labeler the underlying assumption of religious studies was that religion blast with a primitive stage in man's development which man would outgrow. Otto & Labeler skowed that man's religious Consciousness, it a given of his very being.

However, Osto did now show too clearly how man's religious fouriousness does in fact retablish she objectivity of the 'sacred' (holy). Liven Osto's philosophical assumptions in Kastieniem, Otto's establishment of the 'sacred' (holy) as a lest gray for understanding, is for him parfecent proof of the objectivity of the 'sacred' (holy). However, one may ask whether the general framework of Kastieniem is adequate to the forther of knowledge. However, the historiem of headledge. However, the historiem of the mythics gives almost unanimous soile to a direct experience of the 'sacred' (holy) which closely stranscends the redesposition of Lent's scheme.

It is the purpose of this course to read and evaluate athat the mysties say about their direct experience.

Al Kyan A.J.

Adroduction: Based on the written assignments and the class that contribute to our answering what mysticism is.

1. Papticism is a human:

a) experience

b) way of knowing i) ther is "rational"

ii) that results in place + joy and risk + few simultaneously when the "thing known" is perceived to be intelligent

2. mysticiem is the study of:

a) this type of experience

blings "know" the numinous (or kely) & how the hely Communicates to human beings.

3. Repticism is the Cultivation of:

a) this type of experience:

i) by Conscious reflection upon these experiences

ii) by prayer and meditation

b) this way of knowing that is:
i) but personal (knowledge through love eg. man + unife)

(i) intellectual but not abstract

iii) immediate and not through Concepts, i. e., the concepts are used to discribe what is previously known. The process of conceptualization follows from the knowledge, tries to express what in fact is known prior to the process of explanation.

4. Repticism is induction or a type of intuitive knowledge.

I Jawroduction (Const.)

It the light of these considerations, certain problems arise.

A. Can we find a model to pin down and illustrate what we near by the type of human experience that mystical knowledge is?

Proposal: Each of us has an explrience that we are who we are. This experience that each has that he or she is a subject of experience is knowledge by intuition. We can express this knowledge in the sendence, "I am I". This awareness of "the self" is an experience of personal consciousness. Let us take the experience of personal consciousness as our model to pin down & illustrate what mystical knowledge (and mysticism) is.

B. If we accept this model, how can we develop of? Where can we go with it?

(roposal: Let us examine how others have studied mysticism (e.g. Underhill + Happold). What problems have the incountered in their study of mysticism? These problems will show us what hier ahead of us. Then let us return to our model and see if by developing it we can solve some of the problems that haderhill + Happold ren up against but could not resolve adequately. If we develop our model by outlining "maps of consciousness" and asking how a human being knows we may be able at least to describe that type of knowledge that mysticism is.

Hityan, H.

- I. What is mysticism?

A. The Theory and Writings of Evelyn Undulit

1. Who is Evelyn Under hill?

Born Wolverhampton, England December 6, 1875; educated as Lingo College, London. 1907 while on redrest or Roman Carbolic Convert became convinced of south of Comen Carbolic religion; however, she remained an anglican because of her ongagement to Huten Await moore who became her husband. Her specifical struggles led her so carrier gate the meaning of religious experience of in 1911 she published mysticism which extended her as the forement auxhority of the publish in the English speaking world. A friend of Baron Priedrich von Hügel (1852-1925) The war led by him in 1921 back to the practice of Christianity and full participation in the sucremental life of the Church of England. That year she was the first woman ever invited to give a peries of lectures on theology as Expord University. In 1928 she was made a fellow of King's College, Combridge. 1936 now the publication of her famous book Worship. In 1938 she was made an honorary Doctor of Divinity of Abadeen University. She was an arders preifict and speeld the second World Was. The died as Hampeterd, June 15, 1941.

G. M. Cropper, Life of Evelyn underhill. Year York, 1958.

2. lenderhill's lenderstanding of Ingrécion?

a) kutial Definitions given by Underhill

i) Inspliciem is the science or art of the spiritual life

ii) Trysticion is the expression of the innate Hendency of the Kuman Spirit Howards complete Kurmony with the theusendantal order. This Hendency, in grew Trystics, gradually captures

the whole field of consciousness; it dominates their life and, in the experience called "mystic union", attains its end. Whether that end be called the God of Christianity, the World-Soul of tantheism, the absolute of Philosophy, the desire to attain it and the movement towards it - so boy as this is a goneine life process and now an intellectual speculation - is the proper subject of mysticism. I believe this movement to represent the Arue like of development of the highest form of kunan Consciousness.

Mysticism pp. XIV-XV

b) Is mysticism boxelligible?

i) hypticism satisfies the human mind's most with instinct, its passion for truth - dieset where

ii) mysticism compared with philosophie xendencies

β) Realism: elaborated theory with set cloudy about surround

g) Philosophic Scepticism: logic of mind only; leal as such unknownthe

(3) Philosophic Scepticism: logic of mind only; leal as such unknownthe

(5) Mysticisms asin to three experiences;

religion - assumes supra sensible is important + real

beauty - response beyond understanding, we must respond

proper, nor only the excidence of the Absolute, but also de link, the possibility first of knowing "it & finally of attaining it.

II. What is hypticism?

B. Theory of F. C. Happold: Assignment: lead Mydicism pp. 110-122 then 15-55 and author 1 15-55. Note: the mid-verm exam will require you to have you suttine of the fill with you and on your deck. Jan will take in this suttine with your blue book for the examination paper. Jan outline will be the kly to your answer.

1. Life situation of F.C. Happold: of Mysticism pp 139-135

2. Aprileal Experience: cf. prophilism pp. 129-142 pq. 139 " At bottom the expression most apt to render when I felt in this: Lind are present, though invisible; he fell under no one of my senses, get my consciousness perceived him."

pg. 141 Simone Weil, "... slicker my senses nor my imagination had any part."

cf. suparase sheet on Simone weil for life situation.

. What is consciousness? What is this knowledge without senses or imagination?

C. Maps of Conscious new:

1. Problem: Line the diversity of different persons' sense impressions, how does one explain the unity of intellectual knowledge?

IC. 1. b. Towards an understanding of Human Knowing: a General Theory butial by-lefteding Human Consciousness & Total delf-Reflection, Dense Terception Judelleetual Knowledge (Intelligence) Spiritual only: No physical component Expressing Offer Physical and Spiritual (Senatics tody"
Base in Human Henous Systems ( Rational SIGHT SOUND Abuition TOUCH Intellectus agens TASTE SMELL nature lever unterial universal ideas enters of Tree Psycho-Physical appreciates Human Asirifual appointe & Will invation attraction - since pleasure areasion - sease pain LNTENTION conscious west below vilence give love like wither of baby pups higher nesthetic pleasure Further away from sence perception

Religion, based in my-exper.
my. exper. entracce into human conscions tura intuition of some Hiliego pass in the religions ex P tesus

C. Maps of Constituences: 2. Troposed Solutions: a. Thats: unity come from remembering the ideas which he betied what we sauce b. Pristable: unity Come from abotracting the form " from the testile race" a black black hard. C. Kant: unity some from the categories which are interest in the mind. The mind is a "computer with a program already in it" pleamenon: perce in persion dingan-sich houtdien 3. Keletion Milesece + subcistance Causality + Algealine Community (agent-patient) 4. Modality Possibility - imperitally Hellewity-contingency X-Conciou, exserior Conveious & inderin moterial marcial spiritual spiritual All knowledge through server. Man never known

$\overline{\mathcal{L}}_{c_{\bullet}}$
d. Modification of Kant:
d. Modification of Kant:  i) Kudolf Otto- Man known an object Ralled the <u>mapperium fascinom</u> at <u>Aromondom</u> which is the bruin of peligious experience. Otto makes a 13th cetegory  ii) Testimony of Repoteism. Ne quies pandification of the whole "conspale"
brui of peligibus experience. Otto makes a 130 letegry
ii) lestimony of trepricien require modification of the whole "conspose"
ii) Testimony of Propriesion regimen modification of the whole "compater"  ig Apportless of Flatland: *1 ( ) ( ) *2 ( ) *3 how would a appear peur  (iii) Problem M. Oh. March : * ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) (
mough fletland?
(ii) Problem of the Continuem of Ego ilectify: resument phenomenal ego uncomminal conscious and animal conscious animal continuem animal conti
2) Irlud- Deonline
/ rentmetime
β) Jung - A Almeline > celledine coperacións
β) (larg- A A Concions ) collective paper conscions )
Collegive unencine
e. Primal modification of Kent:  person  intellecture Still total  patrick  Ratio (ā categories)
intellecture Stir tack
matter > / Ratio (to categories)
: Het all knowledge in through the sense: Some directly to intellectur. His knowledge are call myster
hu mu all modified Ensuledae in religious exserience ea Einden E-MC2
wet such mortally all religious experience (contact with the True de sine de de man le
But not all mystical knowledge in religious experience eg. Einskie's E=MC yet furlamentally all religious experience (contact with the newtonism faccinam et transmission in mystical knowledge.
O 1 D 11 D 11 D 1 D 1 D 1 D 1 D 1 D 1 D
Reading Congruent: Happeld 184-94; 211-217; 228-234 (Marked, Dinguine, augustine)

2. d. Bleraard Lenergan, 4. : unity comer from "being" known through highly open "computer-mind" which is fore programmed as follows.

1. explrience: Is of out sten?

2. understanding: What is it? In or clear?

In it true? Wher Hoppand? In it important? 3. julyment:

4. decision: How shell last?
When shell I do?

2 <-->

kerygus: Communicating hire expendence

Replene: ez Cognitive - Homen
love - Bermed
kanty - Beltherer
Principles: Locumente, Locarines, delaction

) speech: (vertalization): Objectification of #1- "4

18 Eureure deale unt # 24#3; #6+7.

H. Kyau, A.J.

## III. Preprice Experience and Person:

A. Meaning of the Problem area:

1. Lo far in the course we have investigated two puller ever. They are (1) What is religion? and (2) What is mysticism? Religion is the human being a response to the holy (das Meilige). If the human being response to the holy "(das Heilige), the human being must "know" the holy "(das Heilige). How does a human being "know" "the holy "(das Heilige)? He order to assure this last guestim it was necessary to assure a delepte or broader questin, viz., Low does a human being "know" anything? he assurery the plant problem area we have proposed a theory of knowledge which gives value to intellectus, to intellectus, to intellectus, to intellectus or direct intellectual knowledge.

exists, it was recessary for us to oversome our prejudice in favor of rational knowledge as being the only yearn of insellectual knowledge. This was a complished by uneshipping the spicientogical perblim, by emotructing maje of conciousien, and by reading the experiences of chose who have claimed to have had intellectual knowledge shrough intention of not through the ordinary channels of sense experience.

Our Conclusion is out intuitive or direct intellectual Resultage is possible. We call all such knowledge, mystical knowledge is religious knowledge. Yes, met all mystical knowledge is religious knowledge. When what is know, so entwice they granped,

A. 1) cat. is the object des Heilige, hen and only then dees one have an instance of religious, mystical knowledge.

It is the purpose of this course to investigate religious, mystical knowledge and specifically then type of religious, mystical knowledge as found in the Christian religion.

2) Is there something unique about Christian (religious) supplied knowledge? That more briefly; In there something unique about Christian suppliers ? It is the exploration of this question, the search for an assure to this question, dot is the meaning of our third problem area, viz., "Superced Experience and Terim".

### B) Saidist Clarification:

Christian Mysticism bleshiften that das Heilige in PERSON.

Christian mystics unenimously identify the object of dein intuitive religious intellectual knowledge as PERSON.

Das Heilige, the term that Otto wees to describe the mysterium fascinans es tremendum which in the object known in religious experience, in xenter gender. Christian mystics specify this object, particularize et into a PERSON.

The object known by the Christian mystic in mystical, religious knowledge is NOT A THING but a PERSON.

Yet the PERSON so known is NOT a person as the mystic known the hours in NOT a person as the mystic known the hours is NOT a person as the mystic known the hours is NOT a person as the mystic known the hours is NOT a person as the mystic known the hours is NOT a person as the mystic known the hours in NOT a person as the mystic known the hours is NOT a person as the mystic known the hours in NOT a person as the mystic known the hours is NOT a person as the mystic known the hours is NOT a person as the mystic known the hours in the NOT THINK.

Are Christian mystics quilty of anthropomorphism?

(2νθρωπος = homo = human being) ( ho ρφη = forma = likenew)

Anthropomorphism = an ascription of human classessition to

thing (s) nor human.

When the Christian mappie inscide on describing De Heilige in derme of PERSON, is the Christian mappie being deceived and thus incorrectly ascribing human characteristics to De Heilige?

BEING Son Das Heilige PERSON \* XPIOTOS MOOUS

Hote: De the first perblem area (What is the Holy? What is Colories?)

the guiden of self-deception was first raised. At that

time the guestion was asked Whether or not implied

then they till us about their experience in finding "bod" are

the blend problem area (What is mysticism?) we extablished

the beauthorished at direct knowledge through with leading.

And the possibility of direct knowledge through with leading the problem area, we have the objection raised in the first problem area, we in fact, the direction of anthropomorphism, i.e. finding "bod" deals really with

D. Meieder Eckhart (1260-1328)

i.) Bibliography:

Meister Eckherdt, Dit deutschen und lateinischen Werke. Stuttgart, 1936 ->

R. B. Blakney, Meister Eckhardt: a Modern Translation. New york, 1941 (paperback edition, 1957).

J. M. Clark + J. V. Skinner (edison + dranslaton), Meister <u>Eckhardt, Selected Treasises + Sermons ... From Levin</u> <u>4 Berman</u>. Zondon, 1958.

P. Keller, "Meister Eckhardt's Doctrine of the Divine Subjectionty" Downiede Levrew LXXVI (1958), 65-103.

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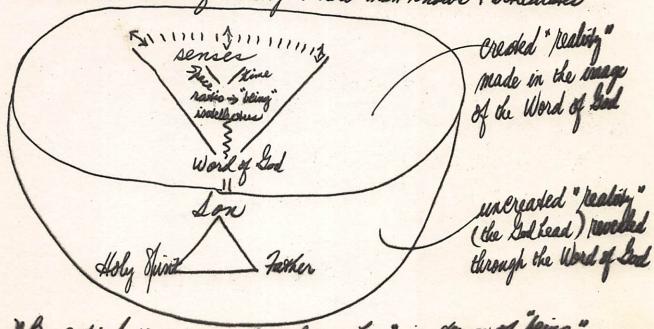
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- ii) Suportance for the Cause: Receive Echart's conting and change ii) suportance for the Cause to the apartementaried pursue.) Alumin to the apartementaries in his head of superior (solution to the spectrustypical puter) therein contained form @ the basis of Ottors analysis in the base mappieion East y West what remeles whene I + I of the come. 2 7. C. Happold's theory of mysticism is an electrosin of Eckhant.
  - iii) Life setwatin: born ar Abchheim in Munigia 1260, became Comunica about 1275 as Erjust; exulied as Paris in 1297; studied theology as Coloque cirea 1280. Taught theology as his 1293-94. 1294 This of Dominican a Erjast. 1302-03 Mars of Theology ar tasis. 1303-1311 Promicial of the Dominican Provide of Sexony. 1311-13 Profesor of Ildog or Texis, 1318-28 Professor of Restoy as Atrestoury. 1326 Francisces complished the stacking so blenry of Viractury, architectop of Cologue. Eshbert appealed to the Holy see and wrote his feel the schrift (keport to Justify his doctrine as Othodox). This was is the clearest stokement of his blacking on supricion. Collect died before tope John XXII on Berch 27, 1329 Comment on 28 propositione supposely taken from Eckheste writings. The papel constitution the agre dominion (In the Lord's field) but 17 of the 28 propositions as "erroneous, if states in their mandeclaical sease.
  - it) blockrice (kaching): Echlarts principles may be summerced thes: 2) There is more to "reality" than that which a human being continue.
    - β) Therefore one ought not to conjunc "bling" which the lower being known with "reclif" that exists.
    - 8) Doely in God is being co-extensive with knowing.
    - S) How then can the homes bling know reality"? theren being person a frait, ferlestischein, seintelle eximal, livered der derte arter en har collect intellectus. Entellectus may trans the lives of hel,

1) 8. Who is lind and by allow + through whom all things were created. Thus when intellectus know the Word of Sod, intellectus house all "reality", i.e. all "created reality" and the "uncreated realisty which is God. Detellectus come into contact with " Placing" by laying orself bare to the Word of God in such a way that the buth of the Word " Haber place in intellectual. However, when the human being explains when he knows, when he articulates that which he is in contact with through intelled, he can only explain it in derme of being " that is not totally CoExtensive with " reality".

for example: Levellesten is in Contact through the birt of the Word "in Saxellectus with God as a reality. Menter Eckhart calls that Godhead. But when the Kuman being articulates when he know when he knows "Godherd", The Kuman being articulated "God: Fasker, Son & Holy Spirit."

E. Echhart's model of "reality" + how man knows + exticulated



1. B. articlesion is only in the surface in some of long "

E. Blessed Jan van Luystroech (1293 - Man, 1381) i) Bibliography:

Werken, 4 mls., Tielt, 1944-48.

a. ampe, Kernproblem mit der leer van funstroce 3 wole., andwerp, 1950-56

E. Colledge, The Spiritual Esponale. New Joh, 1953

E. Colledge and J. Bazine (Edwars), The Checking of Sad's Children.
Oxford University True, Oxford, 1957. This book Contains
Aranelations from Latin remines of R. to corresinge, my,
The Treatise of Confection of the Sous of Sad and parts of R. a
masterpiece The Spiritual Espansals.

ii) Importance for the Course: Lumbroech is a classical example of how to cultimade intellectus, now to grow in mystical, religiou annous.

iii) Lyte situation: a devout and learned priest of the Comen Carlobic Church he was first prior and co-founded with Frencis man Condenberg of a pelision community of men as Grenendal see Brussels. His whitings were detected against Blocmardines, a woman who presched a form of mentcheen dualism & who hall it was possible to achieve a state of grace in which the perpet Can no longer sin. These perfect when "free in the Spirit" from the body which could do when it pleased + from laws which bind only the "imperfect"

id) Doctrine: Each perm in called to despicate which is a registe (a return to bod) which is allomphished by 3 simultaneous morements of the luman perum: (1) active left of Christy, (2) looking left of prayer (3) inner union with Christ. These more ments are achieved in communisty, especially in the sacramental life which

culminades in the Euchariet.

# The Clark of lecturing

Water dilles (1390)

Beat letter: East michaely England, probably by a country paint pract

dence: lichert & de blesse (men the blesse in franchin); Augentin; kings & de print of brief of blesse (men the blesse Chambrallen; Thomas of benealte; Alberten magnes; Viengein the Augentic.

Machine: 33 gold way of purgoless, illumination of its privileged, waion is

I intellibrally our hambely of Sand ger through a na faction (officering attribute of Sal) + a the regarding (daying the the attribute as they are in that are the same as we have them in the created order). Together handly in what is found in the "Cloud at he has harming "Cloud of Un haming

3) the dynamic publicance anderlying the morement of the windless to know and the will to love to bod is consend in form. Teram is entegrated, the lynamic substruction subspect, when in the Clauder business had in hours as Party, i.e., God in person, but mer feren en ar are plane has an PERSON.

Orabline: Chapter 1-3 major statement of bach 4 that is in the word of chattenplation, over a renderior will 5-12 instribility of employees to reach that - Charl of targetting 14-26 fruit of love of Good - humbery + change (marchet May) 26-33 ALOU & Overlanding when 34-50 Characteristics aprile enterillation life

51-61 Caudine about foruite minutes fromation

66-70 spinitual andere of Entemphoties; planged and allow historing; and 71-74 dypart contemplation expension

98 - sign by which to have of laderplation is gowin topen that

Partlen:

the day one, and grace, more from the illuminative way to the suction way? How does me advance from medictation (me president) to the leights of contemplation where one "experiences had as the is in themself"? The acres of the other me had guided in the illumination way by mean of the me parties in left inhised in a "cloud of properties," in purpose by the via regardine and "mind" (prom) experiences through how the via regardine and "mind" (prom) experiences through how had in. The unitive way is a reprised experience of direct, inhistive knowledge of had change how: In experience of the Person" in language with Man things adeputed can be expressed without.

may of Constitution of the Cloud of Unknowing:

Cloud of imagination indelher: Ratio

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God = PERSON

Conflorer: Breetmystile may bring me to the illumination way to remarking medichation. To go from medichation to Contemplation one must employ. When mystil to plantrate by loss the Cland of tentaming. The is done by leaving thind in "the Cland of profitting", drough the via departure all that Breetmystil greatfully gained.

From Albertan & Bries: But

A.) A. Terma of Circle: (1515-1582)

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Wester from sheen/spring III (controphere in Octor)

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feculties are in almost complete human with And, yet not no abouted, they do not not bedy stares in de soul's joy

body replace, ecology was repeated by its regarden

"I can only very that the soul conceives theelf to be near bad, and that it so left with such a conceiver that it cannot possibly help the the charge is

B) St. John of the Cross: (1542-1591)

might of sense = Cloud of torgetting?

"He execut reason why the journey made by the real to warm with had is called night in their the read along wheat the soul must travel to the warm - what is, fact, which is likewise as dark as night to the understanding " the lessen by noun Carmel. I, 2.

right of the soul = Cloud of Entenning?

Detachment = how to prepare mostly for Charl of Degating = Brackment is my from urger than one there for the detachment, the about to !!!

Comeiourang tol within course of road = Ween rayshit a) Ballothal - trangent rest in main to word of bal (Echharde?)

4) Merriage - understanding, will, memory + delight of soul + And are same, i.e., interferent and . But substante of soul semanus distinct from substance of God. In an deranology person in not absorbed in PERSONS of the Trinity.

# Tendencies in Christian Supericien

all Caritien mysticien struces a three stage process (purgerent, illemination of union) by which the human being progresses in union with Lod. The anion is explained in sterms of briblical images among which the most prominent in marriage. Jet depose the orderall similarity, there are sufficient differences of emphasis to form two contracting skadencies in Christian mysticism.

## Brantmytik (Bride)

- 1) human king passive in the presence of Christ
- 2) response in in grationale for when Christ did
- 3) growth in Christian life Come by invitating Christ

Vuennjetik (Essence)

- 1) human king (intelligence + will) is action in the presence of God, mores fournds God
- 2) response is in continuation of intellect of and being drawn to God new known as Logos
- 3) growth in Christien life come from an increasing or deepening aurureness that the Trinity "Aveil" in the soul of the just.

Each skadency can be carried to extreme. Brant mystik can become an ach intellectual + storide form of invitating the external of Christin life. Wesen mystil Can become so weadonic, instrupentine and applicated that no one except a psychologist Coall follow it. Fork can become disorced from the Christian community + social ordereach. Braint mport can accome like magnetic of being felapian and When report can accome Braintmport of byoken "+ "processing to Line"." What is Christian faith! Reading: Happold, Mysticism, 56-122

\*Rogmotic Cassistation "Dei Arlier" of Vatican Causail I

\*Rogmotic Contribution "Dei Hoter of Vatican Causail I, up. =1-6. Reflection: C. S. Lewis, " Son Felle on Love (Aug., Milie, Ess., Agape). ! Chaise faith is a bearmall luna segues do the sucletin of PERSON who is a full theme being int July dinner. a) hydreise show we the remate to a bande when then there I. I so an art of a Homen power. b) Aughician share as the kuma rapone" motor love. From

C. I. Levis are satisfied the motion of against which sums or correspond to the suspenses appendice of "king awar" that they are the satisfient of PELSONS against without being described to the again. King decering of the age,

2. If this is so, A Cheidia faith as margh of acolupromyslin? 4) Additioning historical + history received and come of the origins and complex literary from of the law Textenset are can gain some season of the form of heating and the Chairt by faith. Then we can zer been the form of heating and the Chairt by faith. Then we can zer been the form of heating and hind they in Juist Costany A.D.

b) It is the american sel continued witness of the Christian Community that Christ in process and operation in many new in the landamining. The Communitarian process of Christ is a major, objectifying factor that militarian the accommon that Christian facility is an example of astronomorphism. The liberge of development phone in difficult to annow when made against the person is subjective experience: It does not have Community's undersoing conviction of Church prede for 2 m you.

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Dougsins: Ingle mystery-pure, assolute, uninitable

### SUGGESTED CHRISTIAN MYSTICS FOR RESEARCH PROJECT

Origen

St. Gregory of Nyssa

Evagrius of Pontus

St. Augustine of Hippo

Pseudo-Dionysius

St. Maximus the Confessor

William of St. Thierry

St. Bernard of Clairvaux

Richard of St. Victor

St. Edmund Rich

St. Mechtilde of Magdeburg

Meister Echhart

Richard Rolle

Tauler

Henry Suso

Jan van Ruysbrock

Author of The Cloud of Unknowing

Walter Hilton

Julian of Norwich

St. Catherine of Genoa

St. Ignatius Loyola

St. Francis Xavier

St. Theresa of Avila

St. Therese of Lisieux

St. John of the Cross

Marie of the Incarnation

Thomas a Kempis

St. Bonaventure

St. Thomas Aquinas

St. Anselm

St. Francis of Assisi

George Herbert

John Wesley

Nicholas Zinzendorf

George Fox

St. Francis de Sales

Johann Gerhard (1582-1637)

Monday Begin: | NCE |
Bushography # 15-19 PMOV.

### A RESEARCH JOURNAL ON ST. BERNARD OF CLAIRVAUX

by

Fred Sturm

A Paper Submitted to Father Ryan, S.J. of the Religious
Studies Department of Loyola Marymount University in
Partial Fulfillment of the Requirements for
RS 160

April 8

1976

# INTRODUCTION

St. Bernard was born in the twelfth century. He was a bright young man when he went to the Cisterian Abbey of Citeaux. St. Bernard was deeply concerned with the problems of the world and the Church. He did many things people did not always agree with, yet, in the long run, most of his views were adopted by the Church and are practiced today. St. Bernard was a great mystic whom God had gifted with knowledge and a great Christian faith. St. Bernard spent a lot of his time dealing with the problems of love and morality. His writings were inspiring and touching, yet I could not grasp the full meaning of all of his sermons.

#### October 25

I first went to the new Catholic Encyclopedia and looked up Bernard of Clairvaux, St., who was recommended as a possible subject by a friend. After reading several pages on him, I decided to delve into his personality. The book mentions the fact that many people disliked St. Bernard, with Otto of Freisinger stating what is called the most penetrating appraisal of Bernard, that he had an ardent zeal that made him get involved in a situation he felt was bad for the faith; he states particularly of his impulsive temperament, and his accepting new ideas without fully evaluating them. But, then, the book refutes this by saying he was the most complete example of monastic tradition. They say he served God totally without egoism or personalism, but he did face a struggle with his temperament.

After reading about his personality, I wonder if he realized the fact that many people did not care for him, and if so, what he did about it. I turned to a book called St. Bernard by Watkin Williams. This book contains some maxims by St. Bernard which I can relate to myself. He must have been a prolific writer with the way he words his writings. I notice in these writings a deep sensitivity to the Lord from whom all things come.

The book goes on about how he was intellectually gifted and a true servant of the Lord. Williams stated that his faith was consistent, but unusual. I really can't find much on his personality or how he viewed himself directly, but I think his actions can be broken down into personality traits. One most important element in his personality is his non-selfishness and understanding for other people. He comes out as being honorable and open with all people; this was probably his greatest asset.

## October 28

I was looking for some insight into St. Bernard's personality when I came across his letter to the Cannon of Lyons. This letter interested me enough to research why he was so against the day of the Immaculate Conception. I found out why he was against it, and now I'm reading from his sermons, which are complex, with hidden meanings. In reading his sermons, I found that he dealt with morals a good deal of the time. He was concerned with moral decay back then. He stressed the need to be pure. I was unable to totally understand his sermons, so I stopped reading and went on to find another problem which could be researched.

#### October 30

In reading about the love of God, I find that His love is immeasurable and is infinite, and that we should love Him for He loved us first. I can't understand how He could love everybody without loving some more and letting them have an easier or better life, and if this is true, it is by no means fair. After reading awhile longer, I came to the conclusion that God shows His love for us in the same proportion we show our love for Him.

#### November 4

While looking through another book by Lible I. Luddy, I saw a chapter which interested me. In a letter to the Cannon of Lyons, without consulting the Holy See, Bernard condemned the Feast of the Conception.

I could not understand, after reading the chapter twice, what his grounds for argument were. Though he was right in saying, "If we were to celebrate everyone's mother's or father's conception, every day of the year

would be a festival." He states that conception should not be celebrated and that the birth should, because it is sanctified. I don't understand how he can say one and not the other. He states that Mary was not immune to sin and she should not be glorified through a Feast; St. Bernard must have been a very conscientious person to go through so much trouble and gain so much adverse feelings toward him to write that letter.

#### November 8

I then read M. L'abre Rais Bonne, who stated that Bernard ruled this period in history. She goes on and on raving about him as though he never was wrong in anything. The author says his superiority came about because of four things; "inflamed with the love of God; intelligence illuminated by the light of Faith; a single will; inflexible union with God." The book implies all his gifts were not from training and power, but from instincts. Her statement was the first I've read that came right out and said this. I don't know whether the other books implied it or not, but L'abre specifically cites his intellectual and social gifts as God given.

I've come again to the point of his letter to the Cannon of Lyons.

The author states that Bernard maintained the following in considering

Immaculate Conception:

- 1. That the Blessed Virgin Mary was throughout her whole life without sin.
- 2. That she was without original sin.
- 3. That she was born without original sin.

This seems somewhat contrary to what I've read previously. I still don't undertand why he is so against it, though the Church now holds the same view he did.

## November 12

I found Bernard felt God is love. He felt that to know God you must love him. According to the book, Bernard felt two things must happen before you can know God. These are humility and charity. I wonder why he chose just these two specifics, when in my previous education neither were mentioned. Bernard's starting point in the love of God is with the love of oneself. Next he says you must love your neighbor, but the highest love of all is that of the love of God. He said something which I think people today could take advantage of. What he said was, "I sought God for thirty years; I thought it was I who desired him, but, no, it was He who desired me." If only people knew that God loves everyone and all they must do is accept that He exists and believe in Him. then their lives would become easier to live.

Bernard spoke of his mystical experiences and how he tried to find out where God came from. He found God is everywhere and he could not pinpoint His origin. It is like trying to describe where air comes from. Bernard is very much in love with God and has deep feelings on the subject. He says there are different degrees of love and I agree with him fully. We all love many people and things, but we all love one more than another and our love is shown in different manners.

### November 14

While reading about St. Bernard's personal life, for the first time it is mentioned, the fact that he was surrounded by "temptations of a world of loneliness." The book mentioned many times that Bernard was tempted by evil and each time denied it. This book told of how his peers and his brother tried to dissuade him from entering the religious

state. I've learned of St. Bernard's failures, but when Bernard failed he always started out on something new or tried to rebuild what he failed. Reading further, I found that an Archbishop wrote St. Bernard for instructions on the duties of the Episcopate. Bernard, as indicated by this book, seems more down to earth. He is a very worldly person who serves God with his love, yet has faults like all of us. Although this book brings to light some faults of St. Bernard, I wonder if he ever did anything that was truly seriously wrong.

### November 15

I read a book which revealed a story of St. Bernard's battle with the Peter Abelard, the Pied Piper of school, the world's most eloquent teacher. St. Bernard asked Peter to retract some of his teachings and found himself in a debate in the Council of Sens. When he showed up, he had a list of eighteen errors in Peter's teachings that he asked the Council to condemn. The Council condemned the teachings of Peter who died soon afterwards. Mentioned was the fact that Bernard was criticized for his conduct in the affair, for his narrow-mindedness and fanaticism. Bernard was only concerned with preserving the Church from dangerous ideas and maintaining the importance of faith. Not all of Bernard's ventures were successful, though. The Crusade he organized was a dismal failure. The King who started it was Bernard's disciple; the Pope who condoned it was Bernard's monk-disciple, Eugene III. Bernard preached about going into the countryside as a fiery prophet. In May 1147, they set off with 200,000 men to recapture Edesso and destroy the Moslem threat to the Holy Places. They were defeated almost immediately; Bernard was blamed for the failure; when he wanted to attack again, he was refused. This was the first mention of Bernard's use of force to advocate conversion.

## November 18

St. Bernard was a very spiritual man, holding the Church above all. He would not hesitate to announce his viewpoint on any subject. In his time he was widely criticized by many people because some of his ideas were considered idealistic. It now appears that almost all of the models held by Bernard have since been adopted by the Church. His enormous amount of writings (fourteen treatises, three hundred and thirty-two sermons, five hundred letters, and many other historical biographies) show his great literary skill. I've read many views on Bernard's life and teachings but one quote sums it all up. It was by St. Malachy of Armagh: "His first and greatest miracle was himself." If I were to write a term paper on St. Bernard, I would try to focus on his failures and how he overcame them.

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